CROSS ROADS

LUME XXVI FEBRUARY, 1951 NUMBER 3

THE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH

In This Issue:

MATERIAL FOR LENTEN MISSIONS STUDY ON THE RURAL CHURCH

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VOLUME XXVI FEBRUARY, 1951 NUMBER 3

The Journal of the Rural Workers' Fellowship of the Episcopal Church. Formerly published as the "Rural Messenger."

THE OBJECTIVES OF THE R. W. F.

1. To promote the interest of the whole Church in developing an effective ministry to town and country areas.
2. To increase fellowship among rural workers and those interested in rural community life; and
3. To aid the National Council in its program and its service to rural workers.

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EDITOR: *The Rev. Maxwell Brown*

EDITORIAL BOARD: *The Chairman of the Joint Commission on Rural Work (The Rt. Rev. Wm. W. Horstick); Dr. William V. Dennis; Elizabeth Rhea.*

EDITORIAL

THOSE WHO LABOR with joy for Christ and His Church in the town and country areas are very happy that the youth of our land will study the rural Church this Lent. We are equally as happy that the adults of the nation are using as their home missionary study program for this year the theme of the rural community and the Church. Already a considerable amount of good study material has appeared, which will be profitably used. In this February CROSSROADS we are departing from our usual type publication, and are dedicating this issue to the various study classes in our Church. We are printing material of interest to adults, as well as some especially for children. Some articles will appeal more to men, others to women. Much of it should interest youth. It is our hope that what we have printed herein will be of value to many as they learn more of the important work of the Church in small towns and open country.

We believe the members of the R.W.F. have a great opportunity before them in leading many people to see the opportunities that are presented the Church in its service to the people in the varied sections of rural America. Unfortunately even today, after many years of effective educational endeavors in behalf of the town-country Church, there are clergy and laity who still see the work of their parish or mission as extending no further than the highway sign that states: "Town Limits." While those living outside the boundaries are welcome to attend Church in these places, there is all too often no systematic evangelism to reach the families living in open country or small villages within the trade area.

If the study of the rural Church, which will be done this year, is a positive one, showing the laity what they can do to assist actively in this great missionary field . . . if the study will help clergy see the harvest waiting to be gathered, and assist them in using the right tools, then it will be a most profitable study. But if the study does no more than to educate without challenging, or fails to draw attention of those who study to the great rural areas surrounding their parish or mission, then the energies expended will not result in profit.

Let us work earnestly and pray seriously that there will be much good fruit come forth from the study of the rural Church this year.

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MEMBERS OF THE RURAL WORKERS' FELLOWSHIP will want for their own files, as well as source material for study groups, the December 21st issue of *The Witness*. We are honored and pleased that this issue was dedicated to the R.W.F. Our thanks to the editors for giving our organization this publicity, and for their contribution to their readers in bringing the rural Church into special prominence. Our thanks, too, to Elizabeth Rhea and Marie Johnson for gathering the material for this special *Witness* issue.

THE NEW CURRICULUM AND THE RURAL SUNDAY SCHOOL

By THE RT. REV. LEWIS BLISS WHITTEMORE*
Bishop of Western Michigan

How large is the typical Episcopal Sunday School? To determine this fact, Dr. Heuss, when he became the executive of the new Department of Christian Education, made a survey. Based on 1948 reports, it was discovered that of the 5,202 schools then reported, 3,785 were schools of 100 pupils or under, and that of this number 1,290 were Church Schools of 25 and under. It will be noticed that in this census no distinction was made between the rural small school and the urban for the simple reason that the basic educational problems are the same in both.

The editors, therefore, were clearly aware of the size of our Church Schools when they faced the question as to whether there should be two sets of materials —one for the large and one for the small school. In other terms, the question was whether there would be a "double standard" of education in the Episcopal Church. If so, it meant that the standard for the rural school would be lower, the objectives less complete and comprehensive, the whole thing easier and, also, the result less satisfactory. The question was whether conditions in the country were so difficult as to make a really good educational system impossible of attainment. The decision was that there would be no "double standard" in the Episcopal Church.

In this decision the board is supported by the best thought in the realm of public school instruction. Many years ago the leaders of public school instruction were faced with precisely the same question. There were certain difficulties facing the development of education in the rural areas which were not quite so pressing in the cities. Should they surrender to their difficulties? The answer was "no" because our educational leaders believed that the children from the most remote hamlet had the right to just as good an education as those in the largest city. The rural boy was just as intelligent, just as promising as any city boy—perhaps more so. He might have it within him to be a leader in the city later on as so many country boys have. He deserved the best.

He deserved the same textbooks for, after all, there is no such thing as "rural" arithmetic or "rural" geography or "rural" history.

He deserved graded instruction for it is impossible to use the same methods in teaching the six-year olds as the sixteen-year olds.

He deserved to have just as good teachers.

As a matter of fact, there is no difference in our teachers' colleges in the basic instruction of prospective teachers, whether for the town or the country. The only difference is that teachers intending to teach in rural areas are encouraged to take courses in rural sociology and are given practice teaching in handling a number of grades in the same room. Even this distinction is tending to fade out so that all teachers get instruction in both urban and rural sociology and all teachers have to learn to handle different types of situations.

Bishop Whittemore, who is chairman of the Educational Board for the New Curriculum, brings us here the latest official word concerning the new religious education plans for the small church.

The public schools made the decision that they would gradually conquer the difficulties, and great strides have been made. At the present time there would be an indignant protest from people in rural areas if the idea were broached that their boys and girls were to be given less than the best. We should pay tribute to this decision and also take off our hats to the single teacher schools who, in countless places, have done a real job in giving graded instruction.

We intend, therefore, to have the same basic lesson materials for the entire Church. We want all of our young people to have the same knowledge of the Bible and of the Prayer Book. We want them all to know about the history of the Church and the work of the Chuch. We want them all to grow in grace and in the fellowship of the Church.

We intend to make the same struggle for good rural education which the public school authorities have made and are still making. If we are to hold our older boys and girls, it is absolutely necessary that we give graded instruction which will meet their mental age. I am convinced that, if a survey were made of ungraded schools, we would find that, for the most part, they are primary schools only. The older boys and girls become bored and leave.

And we intend to have just as good teachers in our rural schools as anywhere else. We must, of course, raise the teaching level of the whole Church but the level of teaching in the country must be equal to that in the city. Their basic training must be just the same although it should, probably, include courses in rural sociology and practice teaching in a one room school with several grades studying different subjects and reproducing, so far as possible the conditions which are likely to be met in rural areas and in small schools generally.

And it can be done for, here and there, it is being done. I have heard of a clergyman recently who reports that he runs a good graded school with one teacher and a helper. The enrollment of the school is 17. The young people are divided into three age groups, each group covering approximately three grades each. The trained teacher takes the grades in rotation and, while she is teaching one group, the helper directs the studies and activities (handwork, etc.) of the remaining pupils. The session lasts for an hour and a half, including a service of worship. Under this scheme each group gets intensive instruction for 20 minutes and, of course, all join together in the service of worship.

Here is the "germ" idea of the small school. It is the Church going through the same process of development as the public school in the country. It is not the end result. It is the imperfect beginning but it is on the right lines and development is possible. It is not a "dead end" school. It has not surrendered to difficulty. It preserves the possibility of holding on to the older young people. The corporate sense is preserved in the service of worship where, doubtless, there is a short talk addressed to the whole group about Christian fundamentals.

This is possible because there is just one well trained teacher who is able to adapt materials and has resource and initiative.

This same teacher might adopt other methods of reaching the same end. It might be possible to have more time with the different age groups by meet-

g with at least one of them during the week. Those having their instruction uring the week could be present for the service of worship. Occasionally the hole group could meet together for audio-visual instruction because, for some ason, we are all children when we are looking at pictures. A resourceful acher, like the one described above, will try many expedients and tap many sources. And, of course, at any moment another teacher may be found, open- g up a whole new chain of possibilities.

It is our belief in the Department and in the new Leadership Training Divi- on that this Church can train a great force of lay volunteer teachers, both in wn and country. There is not space, in this short article, to attempt to describe e methods which are being used but it is safe to say that nothing correspond- g to this effort has ever been attempted or even contemplated before in the piscopal Church.

In addition to the training of both clergy and picked laity, there will be a eat deal of supplementary teachers' material. This material will be "beamed" n the rural school as well as on the city school. It will show how interested lay ople can begin a course of study, with the help of their Rector, in order that ey may become more expert teachers. It will have many suggestions about w small schools can be handled and youth activities conducted.

In addition, the Department hopes to be able to publish a national maga- ne for our Church Schools which should be of the utmost value.

Much can be done right now on the local level. One of the great handicaps f the past has been the fact that many of our clergy and people have just ot been "sold" on religious education. Weak, and even pitiful, little schools verywhere have reflected a profound adult indifference. Had American parents enerally been equally indifferent to public school education, we would not have hat we have today in our public school system. When parents begin to de- nand better Church Schools, they will get them.

As a matter of fact, interest in the Episcopal Church is being aroused al- nough we are still far from having a powerful public opinion on the matter. is my own suspicion that it is this increased interest which is largely respon- ble for an increase of over 70,000 in our total Church School enrollment in he last two years. When the Church becomes thoroughly aroused, it will be ard to predict what miracles will happen.

In other words, you can make your Church School, wherever it is, "come live" right now if you really want to. It can have a different spirit and increased umbers simply by paying more attention to it, by using the spiritual and aterial resources already at hand, by giving time to the training of teachers nd, in general, by throwing off a defeatist spirit and "pitching in."

QUESTIONS FOR DISCUSSION

. Does our present church school contain only "primary" grade children, or does it reach all children now in public grade school?
. Do the parents of our children know what is being taught on Sunday morning?
. Can we as a group promote better teaching by (1) Monthly training classes for present non-teachers, looking forward to training ourselves for future teaching? (2) Sponsoring better parent-parish promotion of religious education methods. (3) Offer our assistance to our rector or bishop and help him in his labors of making our church school better?

THE NEED FOR MORE CLERGY

By THE REV. CLIFFORD SAMUELSON
Executive Secretary, Division of Town and Country, National Council

In the current year's National Conference on Episcopal Town and Country work the startling statistic was produced that out of the 7,000 congregations of the Church in the United States approximately 3,700 of them are in communities under 10,000 population, or in what is classified as the town and country work of the Church. Under the present critical shortage of clergy, many of these congregations are without a regular pastor and the people in the area surrounding these units of the Church's work are without a shepherd. Statistics are not available as to the extent of the "stretch-out" in the rural work of the Church, wherein one clergyman is required to minister to three or more congregations. Despite recent relatively large graduating classes from the seminaries the shortage of clergy for town and country congregations remains acute.

The 1950 Federal Census reports an increase of more than 18 million persons in the United States during the past 10 years. In the corresponding decade Episcopal Church active clergy serving in the United States have had a net increase of only 168. In our failure to produce more clergy we are failing to meet both the needs of the people and the opportunity of the Church. A net gain of only 16 clergy per year is not enough to keep pace with the demand on the Church both to intensify and extend the Christian service which our Church must fulfill if we are to carry our fair load of Christian witness and evangelism. There is immediate and insistent need that the number of candidates for the ministry be increased and that adequate professional training be provided for them.

The Church must set itself to increase our number of active clergy from approximately 6,000 to a minimum of 7,000 active clergy by 1960. While enrollment in our seminaries is at capacity, it is a short-sighted policy to take satisfaction in the fact that the annual output of our seminaries, approximately 200 graduates per year, will be adequate for replacement and normal growth. Even with the addition to our ministry of a large number of clergy professionally trained in theological schools of other Church bodies, there is need for more than doubling the present output of our seminaries without sacrificing quality for quantity. If the Church is to provide a sustained pastoral ministry to the growing national population, characterized by the migrancy of families, we must have many more clergy to meet the needs of the individual, the family and the community. Only through greatly increased numbers of qualified leaders can we fulfill our obligation.

It is encouraging to note that one of the major emphasis both in national Church policy and in seminary training is increased quantity and improved quality of men and women for the rural ministry. We note that more than 200 men and women in Church training were enrolled in the several rural institutes and training projects of the Church. Also, it is significant that courses on town and country Church work are increasingly a part of the seminary curricula. In this time of increased need for clergy it is the small churches that suffer first and longest for want of qualified leadership. This intensification of concern for

dequate rural Church leadership is timely. But regardless of how improved ıe total training program for the rural ministry becomes, the basic need of the hurch as a whole for more leadership remains untouched so long as the nation's opulation increased by 18 million persons and the active ministry increases by nly 168 ordained men.

QUESTIONS FOR DISCUSSION

Has our parish encouraged its young men to test themselves for a vocation to the priesthood?

Are we giving our fair share of financial support to one of the church seminaries? (All seminaries rely solely upon private donations or endowments for support.)

Are we using our lay talents to assist our clergymen serve the more isolated areas of our parish?

Are there places near us where a new mission could be started and maintained by lay missionaries?

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MEETING THE CLERGY SHORTAGE IN THE DIOCESE OF NEBRASKA

By THE RT. REV. HOWARD R. BRINKER, D.D.
Bishop of Nebraska

During my 11 years Episcopate in Nebraska we have trained a number of ur men "In the Field" for Holy Orders, and they are today some of the outtanding men in our Diocese, this being chiefly due to the fact that they were trong men to begin with. In Nebraska this method is by no means a backdoor ntrance to the ministry. With one exception these men are all college graduates vith degrees, and the one exception is a man who has had two years in college nd has finished his other two years college equivalent.

The men are trained under our Examining Chaplains, who are sympathetic nd well-qualified teachers. Each man studying has a Master of Studies who neets with him once a week. In addition to the Canonical Courses, supervised y the Examining Chaplains and tutored by the Master of Studies, each man is equired to take a certain number of Wolsey Hall Courses* agreed upon by the Chaplains and his Master of Studies. Under an arrangement with the British Conul at Kansas City it is possible for the men to take these examinations at the University of Omaha and receive a Certificate from the University of London.

We find that the training of these men, as it is being done in Nebraska, has ifted the intellectual standard of all of us, and other clergy besides those studyng for Orders are registered in Wolsey Hall Courses.

We make it a point never to hurry the men through, and this is not necesary, because they receive the same salary and the same car allowances as they lo after they are ordained, and as other men do in the field. They come in under he normal Canon and are in no way exceptional. While they are studying they erve in the field and we call them Lay Vicars until they are ordained. In most ases the Diocese provided for the honorarium and travel expense of the

Wolsey Hall. A correspondence school for London University, offering various degrees. Write for prospectus from Director of Studies, Wolsey Hall, Hamilton, Ontario, Canada.

neighboring Priest who takes care of the Sacraments during the training period.

I am quite certain that among these men you will find some of the best, most popular and well liked clergy in our entire Diocese, and I mean that they are liked and accepted by both the clergy and the laity.

QUESTIONS FOR DISCUSSION

1. Is this method one that has possibilities for our area?
2. Am I a layman with a college degree who, though married and successful in my business, could become a "lay vicar"? Am I willing to make the sacrifices needed in order to serve God full time?

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Indicative of the renewed interest of the Church in serving the people of small towns and open country is the fact that courses in rural Church methods and rural community life are being given in six of the Episcopal seminaries. The other four seminaries provide seminar sessions and special lectures not listed as catalogue courses, or the subject matter is covered in courses on pastoral theology.

Fully accredited courses in rural Church work are given at Seabury-Western and Nashotah by the Rev. E. Dargan Butt. The Rev. W. Francis Allison of Montrose, Pa. will teach a rural course at Philadelphia Divinity School next spring. Dr. John R. Stalker has been the instructor in rural church work at Bexley Hall for many years. Dr. Thomas A. Tripp, Director of the Town and Country Work of the Congregational Christian Church, succeeded Dr. Edmund Brunner at General Seminary. At the Church Divinity School of the Pacific Dr. Corell Julian of the Pacific School of Religion teaches the course. The Rev. Clifford L. Samuelson of the National Council's Division of Town and Country gives supplementary lectures in several of these courses.

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CHANGES IN RURAL POPULATION

From "RURAL PROSPECT" by Mark Rich — Friendship Press, New York.

"Some population changes have deeply affected rural society such as the steady increase in the percentage of non-farmers within the rural population. By 1947 the non-farm population exceeded the farm population. For the first time in our history a majority of the rural people made their living at something other than farming. So, the typical rural person is not a farmer. He may have grease on his hands or possess the delicate white hands of an office worker. The white collar is not peculiar to the city, and a man does not need to follow the plow or milk cows to rate as a countryman.

"Another population trend is the movement toward decentralization. The American towns and cities are spilling over. Transportation arteries daily carry people out to housing developments, open country, rural residences, and small towns. The impression is that people, having exerted great energy in building cities, do not want to live in them. Factories moving out bring people with them. Decentralization is likely to speed up. Such bodies as the National Security Resources Board are advocating it as a defense measure. It is desirable from an 'enjoyment of living' point of view."

THE WORK OF THE DIVISION OF TOWN AND COUNTRY OF THE NATIONAL COUNCIL

By THE REV. CLIFFORD SAMUELSON, EXECUTIVE SECRETARY

Its Organization, Goals, Program, Policies, and Budget

The Division of Town and Country is that branch of the Home Department the National Council responsible for the advancement and strengthening of e Episcopal Church's work and service in town and country, or rural areas.

The total work of the Division of Town and Country and the activities of officers are closely associated and correlated with the Division of Domestic issions. The work of the Division of Town and Country is primarily educa- onal and promotional in its scope of activities, whereas the Division of Do- estic Missions is largely administrative in nature.

The primary aims of the rural work of the Episcopal Church as defined by e Division of Town and Country are:

1. To provide a pastoral ministry and the sacraments to Episcopal Church eople in rural areas.
2. To provide a continuing Christian education to church people, adults, oung people, and children in rural areas.
3. To evangelize and win to Christian conviction and church membership e unchurched living in rural areas.
4. To cooperate with other church bodies and all other agencies striving improve the rural general welfare.
5. Extend, establish, develop, and strengthen the organized work of the urch in town and country areas.

The Division of Town and Country assists dioceses and missionary districts efforts to fulfill these primary aims of town and country church work.

RURAL CHURCH TRAINING AND EDUCATION

The work done in this category serves three primary purposes. It provides nnual refresher courses or in-service training for approximately 500 rural ergy and women workers. In the budget item of approximately $8,000 expenses e shared with the clergy and dioceses in sponsoring, developing, and promot- g enrollment in 12 rural pastors' short courses held in various sections of the nited States in colleges and universities. Also underwritten in this item are e partial expenses of national, provincial, and diocesan conferences on town d country work and in providing leaders for these courses.

Approximately $8,000 is used for assisting in the expenses of enabling semi- ry students and women in church training to obtain supervised rural field perience during the summer months while enrolled in seminary. These students rve in individual assignments throughout the church. More than 200 students ere enrolled in this field work training during the summer of 1950.

The institute training program (both the National Town-Country Church stitute at Roanridge, Parkville, Missouri, and the regional training institutes in ew England, the Southern Mountains, the Southwest, and among the Navajo

Indians) require an additional $15,000 annually to carry the National Council's share of the expense of operating these group training projects. Some of these institutes are now fully accredited by the seminaries on the same basis as the longer-developed clinical training programs.

Thirty-six hundred dollars per year is used in allocated amounts to enable seminaries to defray part of the cost of maintaining courses on town and country work in their curricula.

Several clergy are assisted each year through the scholarship item of $2,000 to continue graduate study in rural church work.

Of the $85,000 proposed budget for 1951 approximately $38,000 is devoted to this essential use of providing more qualified leaders for town and country work.

RURAL FIELD PROJECTS

Approximately $30,000 a year in the budget of the Division of Town and Country is used to develop specially selected local projects for extending the Church's work in rural areas. Each year two or three local fields are selected with a view to their high potentiality of becoming at an early date self-supporting parishes. Grants provided for these fields are not to exceed three years and are reduced each year. These grants are made on the premise that, given additional financial assistance, a local field will be able to keep a resident clergyman in an area where he can do intensive work. These grants vary from $900 to $2,000 per year for an annual total of approximately $10,000.

One of the areas of special concentration of intensive effort at the present time is the general mission field in the Diocese of West Missouri surrounding the National Town-Country Church Institute at Roanridge. The 1951 budget provides $17,000 to be put into the year-round operating work of this area. This is both a training and field development activity.

Other items underwritten in this category are Vacation Church School programs and the ministry to agricultural migrants. Twenty-four hundred dollars is spent for these two activities.

Church School-by-Mail materials are developed cooperatively with the Department of Christian Education of the National Council.

DIOCESAN AND PROVINCIAL DEVELOPMENT

In order that the expanding national program of town and country work can be better incorporated in each diocese and province, the Division of Town and Country provides leadership and partial financial assistance in the development of diocesan and provincial organization to promote and extend the church's rural work on a local and regional basis and to be a channel of operation for the National Council's Division of Town and Country work. Approximately $4,000 annually is used for this purpose.

SURVEY AND FIELD SERVICE

Because much of the work of the Church done through the newly established Unit of Research and Field Study is especially directed to rural areas, the Division of Town and Country shares responsibility with this Unit to fulfill a special part of any total diocesan survey. The expense involved in this work is approximately $5,400 annually.

RURAL SERVICE GRANTS

In this time of extreme shortage of men in all areas, a considerable number of them are over-extending themselves as to area of field covered. This results in high travel expense and many other problems. Some of these men would be inclined to become frustrated in such an overwhelming job and leave the field without having fulfilled a term of service sufficiently long enough for constructive work. In a number of instances a small supplementary grant made in cooperation with the bishop is useful both for meeting local emergencies and assisting rural clergy in special need. This encourages longer tenure and added effort. A considerable number of clergy throughout the church render a ministry in rural areas where they go far beyond the line of ordinary duty in sacrificial service to their people. Both as a reward to them for such work and as an incentive for a continuing ministry in a local field, the Division of Town and Country provides small grants averaging approximately $300 each to bishops to enable them to take recognition of such cases. Approximately $2,400 annually is used for this purpose.

GENERAL CHURCH EDUCATION OF RURAL WORK

This item is used for the printing, publication, and distribution of literature setting forth sound policy and effective methods of town and country work and for literature to inform the church as a whole of the importance of the rural people and of the rural church. Also, colored slides, photographs, and film strips are produced for educational purposes on town and country work. The Rural Workers' Fellowship as a cooperating agency of the Division of Town and Country is assisted in the publication of its quarterly journal CROSSROADS. For these and all other activities for rural church promotion, publicity and literature of the Division of Town and Country there is a budget item of approximately $5,000.

The strategic character of the work of the Division of Town and Country should be measured not by the fact that two-thirds of the total communicants of the Church are found in cities of more than 100,000 population, but by the fact that one-half the total number of congregations are in places under 10,000 population. Heroic men and women are now serving small units dispersed over vast areas, with many of their communicants isolated from the church that serves them. The Division of Town and Country has now developed a national policy and program for strengthening their hands and labors. The rural program of the church is growing in wider and more effective service. This program and budget, inadequate as they are to meet the real opportunities of present conditions of American life, still mark a thrilling chapter in missionary advance taken in recent years by General Convention, the National Council and the clergy of the Church.

THE CHRISTIAN AND SOIL CONSERVATION*

By THE REV. HENRY B. ROBBINS
Rector, St. John's, Shenandoah, Iowa

If a person is a Christian and fails to espouse, for one thing, the cause of soil conservation, then there is need to question his Christian belief. For involved within the Christian ethic is the attitude that one must have towards the goods of this world. If we are Christian, then we are committed to a very definite position of trust and care for the resources surrounding us.

It would be good for us all to return to the reading of the Prophets in the Old Testament which our forefathers knew so well. In those writings we would find a strong argument against irresponsibility and selfishness. (See Jeremiah 6:11, 8:10, Ezekial 22:12, Haggai, ch.1).

For what purpose is our existence but to serve the One Holy God in all things? This is our belief and the direction of our wills. We strongly believe also that God's righteousness is such that when we turn away from it we shall be destroyed by His power. (Perhaps we do not believe this now, but we should return to this Prophetic concept.) Stand against the word of God and we must suffer the consequences.

Our religious forefathers were convinced that God had given them their land. We are the spiritual descendents of men such as Moses who led his people out of bondage and servitude to a new land with a new birth of freedom for themselves. (See Exodus, chap. 3. cf. 3:17.) And so with much danger and with many perils the Hebrew people took over their promised land.

Our own grandfathers came to this country with the same idea about God. They were sure that God was leading them to a new land of opportunity. Our Constitution, and the early writings of the founding fathers were based upon this one thought: that God was guiding them in the building of the new nation. Read the Scripture set forth to be read for our Independence Day (Deut. 10:17. In this we see that we who now cultivate and care for the land that we have here in this country must be sure that it was given to us by God. It has been God's good providence that brought us here, allowed us to use it, and gave us the increase. We were strangers, and really, as long as we live we still are strangers for the goodness and the fruitfulness of the land depends upon God. He gives us both the fruits of the land, and the ability in ourselves to use these fruits not for our glory, but for His.

Moses gave warning to his people, and the warning was taken to heart by our grandfathers. It should be taken to heart by us. It has to do with our responsibilities to the things with which we are entrusted. (See Deut. 8:6).

When we forget God, then we forget that the treasure that we have been given is not ours but His. We forget that we are responsibile to Him for the care and the nurture of all the natural resources of this country. If we forget God, we forget the meaning of the value of his created works. We become drunk with our own power. We become selfish and gluttonous. Finally we no longer care, and the God who has led us here "raises up" (as the Prophets have said) another power to come among us and to destroy us as a people and to destroy the heritage which is ours.

*Reprinted, in part, from The Iowa State Watersheds Bulletin, Nov., 1950. Shenandoah, Iowa.

We are a Christian people. We are a people who have been blessed with insight because of our closeness to God. God is with us today as always, to lead us in our prosperity. He expects us to continue to be good stewards. He expects us to care for the good things he has given us. He expects us to be kind and gentle in our relations with all men, whether friend or stranger. He expects us to look beyond our present day into the future when our children will have been taught to carry on the traditions and the responsibilities that we have.

This means that in our work, on the farm, in the mill, the mine, or the factory, the center of our working life is in Him. This is no sentimental phrase for pious people. This is the central factor of our life. To be a Christian one must depend upon God for His strength and for His help. We must likewise cherish what He has given us. He has given us the land, the soil, and other resources. As Christians we are commanded to take care of them to His glory and our well being.

QUESTIONS FOR DISCUSSION

1. As Christian people, are we aware of our dependence, economically, upon the rural areas about our cities, and the vast rural areas of our nation? If so, do we integrate our parish program to include people on the land — whether full-time or part-time farmers or non-farmers?
   - A. Discover how many presently employed people in industries in your city live outside the city limits.
   - B. Invite the County Agent (address from your County Building) to speak to your group on "Our Soil, Our Economy, and The Church."
2. Do we as parish members concern ourselves over mis-use of soil, timber, minerals? What can we do about conservation as we view it from the standpoint of a Christian?
3. Discuss the "back to the land" movement, and the homesteading movement in relationship to the following:
   - A. Community life (taxes, schools, churches.)
   - B. Health and social problems.
4. Discuss how the church can help in community improvement in a small city that has large areas of residence areas built out for miles along main highways. Discuss social, economic, church, school, community problems raised by this new type of rural settlement.
5. Take positive action in some of your discussions.

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LIFE WORK

We do not feel that it is possible for a man to say at any time in his life that his ministry must be limited to one particular field, but rather that the sacred ministry is a call from God which gradually unfolds, and that the retaining of men in the rural work and the mission field will depend upon the willingness of the man to test his ambitions by the call of the Spirit.

The Church should avoid making a distinction between city, rural, and mission field, but treat each as of equal value in the sight of God. The Church should, when men are in training, lay constantly before them the needs of the field in all areas and enlist their services in those areas as God calls for them.

Rupert's Land Rural Conference, 1950.

DISPATCH FROM THE MINISTER'S HOMESTEAD AT ROANRIDGE

By HELEN PHILBRICK

These are the "long winter evenings" when the farm magazines tell us we should be planning next summer's agricultural activities. From the records of last summer's garden production, the amounts used, and the additional amounts we wished we had planted, we are making up this spring's seed order. It has taken a good many year's experience for us to learn not to order too many seeds, the catalogue pictures are all so alluring. We have found it a good practice to talk it over with the parishoners who live in the neighborhood to see what varieties they prefer, because those are the seeds that do best in this locality. Also, there is nothing that brings more gleam to the eye than a chance to talk gardening with the minister and to brag a bit about how your vegetables compared with his.

This year we hope to construct cold frames so that we can be producing lettuce and salad vegetables and seedlings as early as possible for the families on Roanridge. The library has plenty of excellent books on the subject. One or two of the most suitable, we shall buy for textbooks as the season's work progresses.

Whenever there is a mild day, between Christmas pageant rehearsals, meetings of parish organizations and sick calls, we're getting the big henhouse made over into a barn for the milk goats with a small addition to house the homestead flock of hens. For a small family we won't need more than a dozen hens at the most, but we certainly will welcome some fresh eggs that won't break the bank not to mention a chicken dinner for some special occasion. We are planning the barn, henhouse and coldframes all adjacent to one another to save time and make it easier to take care of them all at one trip. We also intend to put up some sort of windbreak to protect both the hens and the cold frames from the chilling winds that sweep across the fields from the north.

Even though it is too cold to work outdoors in the garden, the houseplants are responding to all the care they get. This year we have followed the advice in the books and kept the pests down before they ever got started. Nicotine Sulphate is comparatively safe and not hard to use. While the commentators are orating about weapons of destruction, it is good to watch the quiet will to put forth new leaves and send out new roots in even our most common plants. Most of our nearby friends got rose geraniums or pots of herbs for Christmas presents and they all seemed to like them.

DISCUSSION

The Rev. John Philbrick and his wife believe that homesteading a small farm in conjunction with regular employment is one effective way to build a healthy family life, as well as assist in today's cramped economy. Their success in Massachusetts has now led them to Missouri, where they are again proving their philosophy is correct.

1. Do you know the meaning of the modern back to the land movement?
2. The Philbricks will welcome correspondence if you are interested in their projects.
3. Small missions might consider setting up a homestead for a clergy family to assist in giving them adequate financial support.

ROGATION, OR RURAL LIFE SUNDAY

April 29, 1951

A parish or Church school can bring into focus the full meaning of rural life, and our dependence upon God's bounty through the growing of plants and animals, by making a festive occasion of the ancient Rogation season.

For the past 13 centuries the Christian Church has observed the Fifth Sunday after Easter, and the three days preceding Ascension Day as Rogation Days. These days bear our witness that the capacity of the earth to give food and nourishment is one of God's greatest gifts to mankind; that it is our responsibility to treat the earth with reverence so that its fertility shall never fail.

Rogationtide is a season of self-examination and prayer. It arose from a real need, a period of human anxiety and failure. Those who recognized this need sought to meet it by confessing their faults and asking for the mercy and assistance of their Heavenly Father.

In many ways our own days are similar to those when the Rogation Days were first observed. In our own lives, in our own churches, in Rural America, in the nation and in the world there are things which are causing us very grave concern. But it is the same Father to whom we turn. He who gave us the soil, and the seed, and the rain and the sunshine. He who taught us to love one another, and in that love to find security and peace. Rogationtide is a season of penitence for our failure as stewards of all of God's gifts, and a time in which we ask His forgiveness and continued help.

Rogationtide is also a rural life festival. It is the time when we consider again the beauty and value of rural living. It is the time when we ask God's blessing upon the seed as it is sown; upon the tillers of the soil; upon the crops as they grow; upon our homes and our people; upon our churches; and upon the nation.

Rogation Sunday is a time set apart by the Rural Workers' Fellowship as R.W.F. Day. It is a day in which we hope that in every parish in the land the values of rural life will be drawn to the attention of the people. It is a day when we emphasize the purpose of the R.W.F.

The following service, written by the Rev. Philip Steinmetz, rector of St. John's Church, Ashfield, Mass., is one that any parish or parish group could effectively use during Rogationtide to further emphasize the meaning of rural life; our dependence upon those who till the soil and raise the livestock for our food; and our dependence upon God through whose mercy all our blessings come. There are other more complete services available. One, obtainable from 281 Fourth Ave., New York, is prepared for an outdoor type service. It is entitled THE CROSS AND THE PLOW. Still another from the same source has been reprinted from the booklet "O Worship the Lord," and simply entitled "Rogation Day." A service of another type, BLESSING THE SEED, THE SOIL AND THE SOWER can be purchased for small cost from the National Council of Churches of Christ in the U.S.A., division of Town and Country.

The Rev. Mr. Steinmetz has written his service around the theme: TRUSTEES OF GOD'S BOUNTY.

AN ORDER OF SERVICE

PRELUDE

CALL TO WORSHIP:

O, all ye works of the Lord, bless ye the Lord;
Praise Him and magnify Him forever.
While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

HYMN: For the Beauty of the Earth—*Dix*
or the Doxology, or another hymn of praise.

INVOCATION:

Almighty God, who has committed to the hands of men the treasures of Thy creation, the wealth of mines and forests, the fertility of soil, the abundance of water to use for Thy glory and to pass on to future generations, we confess that we have often squandered Thy gifts and proven ourselves unworthy of the trust Thou has placed in us. Grant us, we pray Thee, true repentance and amendment of life that in all things we may serve and glorify Thee, through Jesus Christ, our Lord. Amen.

OUR LORD'S PRAYER

Minister: O Lord, open Thou our lips.
People: And our mouths shall show forth Thy praise.
Minister: Praise ye the Lord.
People: The Lord's Name be praised.

Responsive Reading: Psalm 103.

The Scripture Lesson: Deuteronomy 8
or St. Luke 12:35-48
or Matthew 25:14-30

Anthem or Canticle

The Apostles' Creed

Minister: The Lord be with you.
People: And with Thy Spirit.
Minister: Let us pray.

Postlude

ROGATION PRAYERS PAGES 39, 40 IN PRAYER BOOK
ENDING WITH THE FOLLOWING LITANY:

Minister: And now, O Father, conscious that from Thee comes all we have, we give Thee thanks for the coming again of seedtime, for the fertile soil and the promise of rain,

People: Thanks be to Thee, O God.

Minister: For the friendship which prompts farmers to share tools and labor, and neighbors to bring help in time of need.

People: Thanks be to Thee, O God.

Minister: For the educational institutions that enlarge our knowledge of Thy ways for our life,

People: Thanks be to Thee, O God.

Minister: For the community organizations, for home and chores, and the fellowship of factory, field, store and kitchen.

People: Thanks be to Thee, O God.

Minister: And now, O Father, we humbly beseech Thee that Thou wilt give us skill in planting and tending crops and caring for our herds and doing our daily work,

People: We beseech Thee to hear us, O Lord.

Minister: That Thou Who hast taught us to pray for our daily bread wilt enable us to use it and all Thy gifts according to Thy Will,

People: We beseech Thee to hear us, O Lord.

Minister: That Thou wilt defend our souls as we struggle to make a righteous peace, that pride, suspicions and hatred of former enemies may not overcome us,

People: We beseech Thee to hear us, O Lord.

Minister: That Thou wilt enlighten and lead our President and Governor, our representatives in Congress and all those in positions of responsibility,

People: We beseech Thee to hear us, O Lord.

Minister: That Thou wilt revive Thy Church, beginning in our hearts and reaching out through us to Thy children everywhere,

People: We beseech Thee to hear us, O Lord.

Offertory

Hymn: "Spirit Divine, Attend Our Prayer"— *St. Agnes*
or "We Plow the Fields and Scatter" —*Wir Pfluegen*

Sermon

Prayer and Benediction

Closing Hymn: "O Lord of Heaven and Earth and Sea"— *Almsgiving*
or, "Praise to God, Immortal Praise"—7.7.7.7.

FOR OUR READERS YOUNG IN AGE OR SPIRIT . . .

A DAY IN THE LIFE OF A CHAPEL TRAILER MISSIONARY

By THE REV. C. L. CONDER

Missionary, St. Christopher's Trailer Chapel, Diocese of Los Angeles

Come with me to the Mojave Desert, where the Mojave River flows northward and loses itself in the desert sands towards Death Valley, after watering the ranches along its banks for 50 miles or so. Today we must run out to a dairy ranch to visit some of our Bible School by Mail families. We learn that a new family has arrived and the children have been told by the rancher's daughters about receiving Sunday School lessons by mail, and now they want to be enrolled. This is quickly done and then we hasten back to a little desert town, for today we expect the Bishop.

Anticipating a congregation larger than the trailer will seat, we have arranged to meet in a building. Now we must set up our altar and make all things ready. There is a good congregation assembled when the Bishop arrives. They sing heartily as a local music teacher accompanies on the piano; and smile happily as infants are baptized; and rejoice as he confirms a 75 year old lady who has pioneered in the Midwest and the desert. She has waited all her life for a Bishop to come to one of the many small towns in which she has lived and this is the first time. There is an elderly judge, in his seventies, and other younger folk and one or two children, and some day they will be the founders of a new congregation and will build a church in this town. Now the service is over, the people are leaving, and shaking hands with the Bishop. One lady says "I will give $100.00 towards a church if one can be built here." The Chapel Trailer named "St. Christopher" is now waiting outside the door, hitched up to Nimrod (means Mighty Hunter) the faithful Ford. The Bishop, riding in Nimrod with the Missionary and his wife, notes the growth of the town as the outskirts are reached, comments on the distance between ranches as the country becomes less settled, and is surprised when the missionary stops the car at a cross-roads where there is no house. The trailer is unhitched, the portable altar is placed in the car, and the car travels on across the railroad tracks into the desert. A few miles further on they come to an old adobe house, out of which walks a man invalid man whose health has compelled him to seek the dry air of the desert. He greets the Missionary and accompanies the Bishop to his home, almost monastic in its simplicity. There is a neat bed, a table by the window, pictures of Bishops and notables pasted on the adobe walls, and Prayer Books on a shelf. He explains that these are for his Mexican boys, who come in to chat with him. He has given away many Prayer Books. As he and the Bishop chat, the Altar is set up on the table, and soon the Bishop is celebrating and administering the first Communion in many years to this isolated Churchman. The sun is dying in the West as the Bishop gives the Blessing, and goodbyes are said, and a trail of dust tells us that "Nimrod" has gone to pick up "St. Christopher" again, and haul the Church on wheels a further 30 miles down the desert highway to a hamlet of about 40 people.

The Missionary and his wife set up the chapel for the service, plug in light connections and call the people to service. A dozen people make up the congregation. A Negro boy is to be baptized and his mother confirmed, and there are one or two people to receive Holy Communion, so we have all three services in order — Baptism, Confirmation, Holy Communion — and of course the Bishop preaches. Goodnights are said, the lights are disconnected, the props pulled out from the trailer corners, the hitches are made safe, and a very tired Bishop, Missionary and his wife call it a day, as they head back home. But the day is not over yet, for one of the desert's sudden storms of wind and heavy rain comes up, and after fighting the gale for 20 or 30 miles, the welcome lights of home appear. Journey's end is come and three sleepy-eyed missionaries tumble into bed. Tomorrow the Bishop will go by train to the city, and the missionaries will continue their work of bringing the Church on Wheels to isolated people.

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A TYPICAL DAY IN THE LIFE OF THE CHURCH SCHOOL-BY-MAIL-WORKER IN THE DIOCESE OF PENNSYLVANIA

By DOROTHY KOHL

Early one morning, the Rev. Mr. Young drove up to the railroad station of a small town about 20 miles from Philadelphia. He was the minister of a village church on the Lincoln Highway in northern Chester County, Pennsylvania. Today he was to drive Miss Dorothy Kohl, the Church School-by-Mail worker, into the country to see children who could not get to Sunday School, and he was glad for this opportunity. Some of these families had no car and did not live near neighbors with cars coming into church. The parents of other children lived and worked on dairy farms or as farm hands on Sunday, or they were nurses, cooks, and other domestics and were not free to take their children to Sunday School. Thinking of these families, and how happy they must be to see the Church School-by-Mail worker, the rector looked up to see the worker stepping down from the train, carrying a brief case full of papers and books for the children.

"Let us go to the school first," suggested Miss Kohl. "We may find some children there who do not go to Sunday School." This proved to be quite true. The teacher wrote their names and directions to their homes. These families were then visited and the children enrolled in the Church School-by-Mail.

"We have lessons for all your children," Miss Kohl explained to the mothers they visited. "Our school is graded from the nursery through high school. The lessons are mailed monthly, one for each Sunday. There is a set of questions for each Sunday which are to be answered and sent back in the stamped envelope which is enclosed with the lessons. The lessons are leaflets or books with bright colored pictures, stories, poems, Bible verses, songs and prayers." "Thank you so much," was the response from mothers. "I am sure the children will love them."

After enrolling all of these families, The Rev. Mr. Young and Miss Kohl visited families already on their list. Mrs. Garver was the first one visited. After they knocked, they could hear her limping to the door. She had had several

operations and was now walking around on an artificial leg. She was so happy to be walking again and told them how grateful she was to receive the literature sent by the League of Intercessors of the Diocese, "I can't possibly get to church," she said, "for we have no car. Lala has done all of her lessons. She is in school today. She left her papers for you to take back and correct."

"I am glad to have them," said Miss Kohl. "Lala's papers are always so beautifully done and well thought out."

"Yes," said her mother, "and she likes the things you write in blue pencil on the papers, and also the stars which you put on them."

"Do you know of anyone else around here who would like to have the lessons?" asked Miss Kohl.

"Well, a family moved in the house on the hill. They have 14 children and don't get anywhere."

As the two missionaries arrived at the house on the hill, the door opened and inside they saw that the room had only a table and chair in it. Several children were playing on the floor and in the yard. The mother stood at the door "Seven others," the mother explained, "are in school."

"Do you get them to Sunday School?" asked the clergyman.

"No, it is six or eight miles from here and there is no one to take them."

"We have a Church School-by-Mail for such children as yours," said Miss Kohl.

After the lessons were explained to her, the mother said, "I shall be glad to have them and will see that you get the question sheets back each month."

Six other families were visited that afternoon. "It has been a most profitable day," Miss Kohl said. "We have found 10 new children, and all those who were on the roll and are still with us are perfect in their response with question sheets." Two of the families will be able to get into Sunday School with one of your parishioners, and another will now be able to come in themselves. We will take these off the roll of the Church School-by-Mail.

"My next trip is to be on Saturday to Unionville, when the children will be at home. We will go over the lessons and have a happy time singing together. There are 20 districts in our four rural counties where Church School-by-Mail children are located. Sixty per cent of the children send back their question sheets regularly. Others write letters, and the others we know use the lessons and read the books."

"The Church Schools and Woman's Auxiliary branches send scholarships to pay for the lesson material, paper, postage and transportation. We are a very happy school, and it is a great privilege to be permitted to work with it."

CLASS WORK

1. Learn the name of the directoress of your Diocesan Church School by mail. Write her to learn if there are boys and girls in your area you could visit who now get their Sunday school material by mail.
2. Do you know of any children who would like to become enrolled in your Sunday School by mail?

A VISIT TO NAVAJO LAND

By DEACONESS MARION BROWN

Staff Member, Good Shepherd Mission, Fort Defiance, Arizona

High upon the mountain in Arizona, among the Pinon trees we visit the Hogan of Ann Cady and Larry Blackgoat.

Ann Cady and Larry are out with the sheep and goats for they are little sheepherders. It is early spring and there are new lambs and little white kids in the flock. Ann Cady and Larry have just returned home from Government Boarding Schools. One school at Fort Defiance is not far from home, but the other, the Inter Mountain School is far away in Utah. The Inter Mountain School is new and Larry is one of the first 500 boys and girls to go there. When the school is finished, the Government hopes to have 2,000 boys and girls as pupils. There will still be thousands of Navajo boys and girls who cannot go to school for a number of reasons.

Since dawn Ann Cady and Larry have been out with their sheep and goats. Finding grass in these sparse areas is almost impossible. They have been to a water hole and now they are back safe in the corral until the heat of the day is past. Later they will go back on the plains and stay until dusk.

At home, dinner is ready. The mother has been busy making mutton stew which is a real treat to the family. There is also coffee without cream or milk, and fried bread. This bread is fried Navajo style, in deep fat and then baked over an open wire pan with just enough coals to brown it well. The bread is made of flour, water, baking powder and salt.

The Hogan, or their home, is made of logs filled with adobe mud. It has six sides and the only door opens to the East. There are no windows except in the more modern ones. In the roof, which is of adobe, there is a smoke hole. A stove stands in the center of the one room. The dirt floor is packed down hard and is as clean as a dirt floor can be. There is a table on which meals are prepared. A low table standing against the wall is used at mealtime. There is a bed on one side of the room but most of the family sleep on the floor on sheep skins, goat skins or buffalo skins. These skins are made into bed rolls and rolled away in the daytime and the room becomes a living room.

As very small children, Ann Cady and Larry attended Good Shepherd Mission for their Religious Instruction. Ann Cady comes now for weekday instruction on Thursday evening during her playtime but Larry cannot attend now as he is away at school all through the winter months. Ann Cady has just received a beautiful book for memorizing the Ten Commandments. She comes on Sunday to Church School when she remains at the Boarding School for the weekends. Other times she goes home to see her family. Each summer both children come to the Vacation Bible School held out under the Pinon trees.

Most of the games the Navajo boys and girls know have been learned at the Mission or at School. In the evening as we drive through the country we can

see boys and girls playing around their Hogans. They like to play "Little Sallie Ann," "Here We Go Looby Lou," "The Farmer In The Dell" and other games. The boys have a game called "Coyotes and Dogs" that is one of their own and they have great fun playing it.

Another great treat for these children is going to a Squaw Dance, a native ceremonial. Although many Navajos are Christians they keep many of their own customs. There is great excitement as the horses are brought in and the covered wagons are made ready for the trip. Hay for the horses as well as food for themselves must be packed as the dance lasts for three days. Everyone is dressed in his best. Each woman and girl wears her one silk and velvet dress and all the silver she possesses for this means good luck. The men wear their beautiful silver and turquois belts. Not all the silver belongs to the person wearing it. They borrow from each other for special occasions.

Each night a little fire is built at each wagon with a huge bonfire in the center. The wagons form the circle.

The sheep dip is very interesting. Each family take their new sheep to be dipped in a special bath that gets rid of all the things that might hurt the wool of the sheep and goats. Even the little lambs and kids must take this bath. Ann Cady and Larry help with this work. The people travel long distance with their sheep and must camp all night. Even with all the work they also have lots of fun especially the boys and girls.

It would be great to have some of you who read this story come out to Navajo land for a real visit or better still a few years from now come out to live and work with our cheerful, kindly, Navajo people.

Their country is a barren, dry, and difficult place in which to live, but it is beautiful with its vast, blue sky, colored rocks, sunrises and sunsets and the desert flowers. It is good to smell the sage after a summer rain.

We missionaries know things could be much better for boys and girls in Navajo country. We pray you will remember us all in your study, your gifts and your prayers.

FOR CLASS WORK

1. Find Fort Defiance, Arizona on a map. Look up in your library about the weather there. Do you think it would be hard or easy to make a living?
2. Have your rector show the movie, "Window on the Sky."
3. Build an Indian village, with a church nearby. Bring Indian craft from home.
4. Study where your birthday offering goes this year.

An excellent movie in full color, showing work done by our Church among the rural Navajo Indians has just been released. "Window on the Sky" is a fine documentary film with a good plot, showing Navajo home life, life of the shepherds, economic and health problems, weaving and trading scenes. It shows much of the life and work of the Good Shepherd Mission at Fort Defiance, Arizona, as well as something of the San Juan Mission in Farmington. The sound track is good, the commentary accurate, and the principals in the film chosen from the congregation of the Mission. The plot is just a little sad for smaller children, but with explaining by teacher or adults, the child will understand the reasons why the Indian father and his little girl had to be separated. By all means show this picture to your congregation. The rental is $7.00, and the film is obtained from the Audio-visual division of the Department of Religious Education, National Council.

ONE FOOT ON THE LAND

"The productive home ideal promises much for the future of a family living on the land. The basic concept is that of a family receiving most of its income from non-farm sources, located in a 'productive home' on a small plot of land. Here, through cooperative effort, it will use spare time in producing for home consumption and in developing skills and crafts according to interest and need. It will enjoy the social, cultural, and spiritual benefits associated with life on the land. The concept of a way of living is quite as central to the productive home as are any specific practices. The practice of this way of life is old in American history. But it takes on fresh significance because of new factors and forces at work. There are, for instance, more people who can practice this way of life — people living in small towns and the commuters who can have one foot on the land in a productive homestead."

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THE COMMUNITY AND THE WORLD

"It is said that the church's field is the world. That is true, but the church's immediate field is its community, its local world bounded by the lines of geography, face-to-face contacts, interests, and mutual activities. No church can cultivate the seeds of the kingdom of God in the garden of the world unless it learns how to plant, cultivate, and harvest in the near-at-hand field, the community. It is not serving the community first and the world last, but serving both, recognizing that the same kind of ministry is applicable in the near as in the far field.

"The community stands in relation to the church much as the first wave circles are to a stone thrown into the water. The enlarging circles reaching to the very shores of the lake are symbolic of the church reaching into all the world."

From "RURAL PROSPECT" by Mark Rich — Friendship Press, New York.

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Church School by Mail

If you are interested in the number of people reached by the various diocesan Church School-by-Mail enterprises in the Province of the Northwest, the recent publication on this work will be of value to you. Miss Alice E. Sweet, chairman of the committee of rural work of the 6th Province, will provide you with a copy. Write her at 206 8th St., Fargo, North Dakota.

The report gives a valuable summary of the type of materials being used in the various dioceses. The publication will stimulate many people to a greater appreciation and support of this important way of keeping in contact with isolated church families.

MATERIALS FURTHER DESCRIBING WORK OF THE DIVISION OF TOWN AND COUNTRY AND PUBLICATIONS OF THE NATIONAL COUNCIL ESPECIALLY FOR USE IN RURAL CHURCHES.

BOOKS AND PAMPHLETS

Available from Division of Town and Country, 281 Fourth Avenue, New York 10, N. Y.

1. *Report on Joint Commission on Rural Work to General Convention,* 1949—Free
2. *Roanridge Trains Rural Leaders*—Free
3. *New Life for the Little Brown Church*—Free

1. *Ye Shall Be Witnesses,* a comprehensive over-all presentation of the Church's work at home and overseas—35c
2. *Rural Prospect* by Mark Rich, illustrated with pictographs, is an authoritative factual resource book for adults on the new opportunity for Christianity in rural America, afforded by a dynamic concept of community. Paper, $1.00
3. *The Cross and the Plow,* a service designed for out-door processional use for Rogation tide—5c
4. *O Worship the Lord,* a collection of nine short services for seasons of the Church year especially for boys and girls—15c

ESPECIALLY FOR CHURCH SCHOOL USE:

1. *Through the Bible*—25c
2. *Through the Church Year*—25c
   Both of these contain a series of 35 instructions together with suggestions for activities for the group to use on Sunday and for week-day instructions for child to carry out by himself.
3. *Mountain Mission-by-Mail* courses to be used for correspondence teaching for children of families not living near a parish church. Order from the Rev. Roger Barney, 63 Green street, Concord, New Hampshire.
4. *Birthday Thank Offering* materials—Free
   Object: St. Michael's Mission, Ethete, Wyoming
   Leader's Guide
   Picture folder for children
   Birthday prayer cards and envelopes
5. Lenten Study material—
   Down Country Roads by Gloria Jameson, unit for primary and kindergarten children—10c
   Children of the Land, leader's guide for older children—10c
   Both of these units include chapters on six typically rural Church situations in the Episcopal Church today.
   Our Family Worships Together, collection of stories, hymns and prayers for family worship—25c
   Poster—free
   A Picture Map of rural America, full color—75c
   A Map of the U.S.A. showing the dioceses and missionary districts of the Church black and white—35c

PUBLICATIONS AND ORGANIZATIONS

Farmers' Federation, material on the Lord's Acre Movement, Asheville, N. C.
National Council of Farmer Cooperatives, 1731 I St., N.W., Washington 6, D.C.
Popular pamphlets
National Grange, 744 Jackson Place, N.W., Washington, D.C.
Program aids, leadership and popular pamphlets
National Recreation Association, 315 Fourth Ave., New York, N.Y.
Leadership and popular pamphlets
Picture Map of the United States, a work map, 50x38 inches—75c
Outline Map of the United States, 11x8½ inches—25c per dozen
Uprooted Peoples of the U.S.A., 34x22½ inches—50c
Americans of Negro Lineage, 40x30 inches—50c
Indians of the U.S.A., 34x22½ inches—50c
The above maps from The Friendship Press, 156 Fifth Ave., New York, N. Y.

Tumblewood Boy by Eleanor Hull, story of a boy in a migrant family. Paper, $1.00; cloth, $1.75—The Friendship Press.

A Junior Teacher's Guide on "The Church in Town and Country" by Frances D. Heron. Paper, 35c—The Friendship Press.

The Three Henrys and Mrs. Hornicle by Edith J. Agnew, story of family in a mining village among the mountains who work to make the community a better place. Paper, $1.00; cloth, $1.75—The Friendship Press

A Primary Teacher's Guide on "The Church in Town and Country" by Edith Welker. Paper, 35c—The Friendship Press

The Felton Studies, various aspects of effectiveness of church work as rated by socialogical studies available from 281 Fourth Ave., New York.

The Farm Foundation, 600 S. Michigan Ave., Chicago 5, Ill. Publications on farm and community living, many of them church-centered.

The Gospel in the Rural Community, Palmer. $1.00. S.S.J.E. Bracebridge, Ontario, Canada.

Community Service, Inc., Yellow Springs, Ohio. Community study methods with Christian emphasis.

Rural Life Association, Richmond, Indiana. Pamphlets on values of rural life.

Friends of the Soil. Pamphlets on men's Christian relationship with the soil. 1368 North High St., Columbus 1, Ohio.

The Church and 4-H Clubs, General Mills, Inc., Minneapolis, Minn.
See your County Agent for other helpful material on the 4-H Club.

Rural Workers' Fellowship of the Episcopal Church. Membership ($2.00) in this organization includes subscriptions to the following:

a. *Crossroads*—quarterly organ of Fellowship.
b. Agricultural Missions bulletins.
c. Christian Rural Fellowship bulletins
d. Town and Country Journal.

Forth—monthly—$1.25 per year. Official organ, Protestant Episcopal Church, National Council, 281 Fourth Avenue, New York 10, N. Y.

Churchways—six times a year—25c. For parish program. 281 Fourth Ave., New York 10, N. Y.

Home Prayers, weekly pastoral letters—by contribution. The Rev. Allen W. Clark, 44 Cherry Street, Danvers, Mass.

VISUAL AIDS

Slide sets—For sale through the Division of Audio-Visual Education, 281 Fourth Avenue, New York 10, N.Y. Prices range between $5 and $10.

1. Roanridge, National Training Center for Rural Ministry. Approximately 30 slides.
2. New Life in an Old Church. Approximately 20 slides.
3. The Episcopal Church in Rural America.
4. St. Michael's Mission to the Arapahoe Indians, Ethete, Wyoming. Birthday Thank Offering, 1951.
5. Overall set to be used with 1951 Lenten study units—includes slides on
   a. Good Shepherd Mission, Navajos.
   b. The Vacation Church School.
   c. Rural Families.
   d. Church School by Mail
   e. Southern Mountain
   f. Roanridge

Motion Pictures—For rent and sale through the Division of Audio-Visual Education, 281 Fourth Avenue, New York 10, N. Y.

1. *Window on the Sky*—Good Shepherd Mission, Fort Defiance, Arizona. Rental $7.00. Purchase price: $175.
2. *Harvest in Liberia*—Agricultural Missionary from Cornell to Cuttington College, Liberia—Rental: $5.00. Purchase price: $75.

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